Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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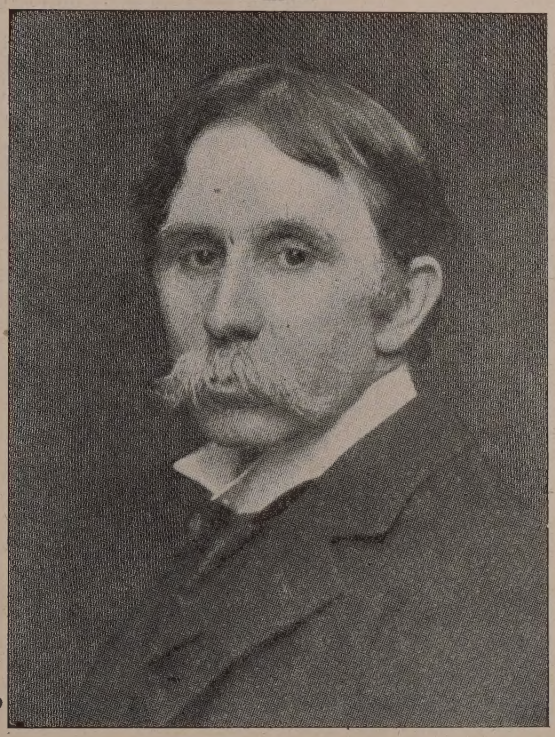

RICHARD WATSON GILDER

See page 149

"An Apostle of Beauty"

MAR 10 1944

FOUNDED 1823

MR. EDITOR

A Sad Picture

ZIONS HERALD of January 5 has, on the cover, a picture of a twisted old tree and a poem entitled "The Undefeated." This did me great good. It reminded me of a retired minister whom I first knew fifty-five years ago as a prosperous business man. He sold his business, used all his assets and all his earnings as supply pastor to fit himself for admission to Conference. He served lowly fields for over thirty years, then retired "twisted and torn" and his good wife crippled. His Conference grants him a pitifully small pension. No furnished parsonage, no insurance protection!

How strange the silence of the editor and of prominent writers in ZIONS HERALD concerning the just claim of the retired minister to a decent support!

C. W. S. BECKER,
Retired Member Troy Conference.

Schenectady, N. Y.

[The editor of ZIONS HERALD is profoundly interested in the retired minister. Articles on the subject, which our correspondent must have missed, have appeared from time to time in this paper.—EDITOR.]

Information Wanted

In the HERALD for January 12, your editorial "Preach on Missions!" is one of the most valuable suggestions that I have seen in print.

It has long been my contention that financial difficulties with regard to the missionary enterprise will melt away when our laymen may learn about world missions from the pulpit. When our general and district superintendents, our editors, and our pastors start talking naturally and regularly about the world program of The Methodist Church, there will be so many experiences like the one you mention as occurring at Richmond that it will no longer be *news* when a Methodist minister preaches on missions. And The Methodist Church will climb out of the cellar of a few dimes a member for missions to the heights of appreciation of the wonderful opportunities awaiting us around the world today. No printed matter distributed in the pews can be a substitute for living messages on missions from our pulpits.

PERRY O. HANSON,
Missionary on Furlough from China.

Iola, Kan.

Voices Appreciation

On behalf of the Japanese Union Church, the civic organization group, and the Army, I desire to express through you to the churches of the East Coast our sincere appreciation for the many Christmas gifts.

Over 10,000 gifts were received, and over 4000 children fifteen and under received gifts. At first the hard-hearted Shintoist parents denied their children to receive gifts from Americans. Through some of the young progressive Japanese Americans, I told them we Americans carried no hatred for their children.

Perhaps Dr. Frank Herron Smith has told you I am a Methodist chaplain, member of the Southern California-Arizona Conference. I have supervision of all religious services for Army and WRA personnel and Japanese segregees.

Very few Christians remain here.

C. A. F. WAHLQUIST,
Post Chaplain, Camp Tulelake.

Tulelake, Cal.

A Bishop Comments on Lincoln

Your article on Abraham Lincoln is very fair and satisfactory. Northern writers and speakers have often indulged in too much exaltation, and Southern writers and speakers in too much depreciation, of this truly representative American. I was born in Kentucky just sixty miles west of Mr. Lincoln's birthplace in Larue County and just sixty miles east of the birthplace of Jefferson Davis. I know the "structure" of social life from which he came. My father was born in Virginia as was his. Mr. Lincoln was a genuine representation of that Scotch-Irish people that came from Virginia and settled in that part of Kentucky. His philosophy was theirs. He spoke their language and sentiments. He came out of them. His greatness was in his genuineness. To know him, one must study that "structure," as petroleum geologists would call it. I was pleased with the article.

JOHN M. MOORE,
A Bishop of The Methodist Church.

Dallas, Tex.

The Church School Problem

I appreciate the sense of urgency which moved the Council of Bishops to address a message to The Methodist Church in regard to church school attendance. Even shrinking birth rates cannot explain away the tragic shrinkage in attendance. And surely it cannot be advances in pedagogy.

I wonder if the bishops might not have said much more if only they had felt free to do so. They said, briefly: find the people; hold them; deepen the spirit of devotion among church school workers; be continuously evangelistic. Is this enough? Only if failure in these areas is sufficient to explain the problem.

But suppose the question is whether or not modern Christian education is not too secular either to command support or to achieve results. Perhaps the main question before our church schools is not one of zeal and activity but one of message and objective. One might well ask: Is the primary emphasis to be placed on gifts of God to be received by faith, or on goals to be achieved such as character? Is the main concern to be in the realm of man-man relationships or in that of man-God relationships? (This is the old question: Which precedes, justification or sanctification?) Is the historic revelation of God in Christ basic, or are we to be guided by refined social ideals? Are we to think of man as a self-helpless and impotent sinner in his egotism, or is he one who needs only more knowledge and understanding? Is man's chi need divine forgiveness and grace, or is clarity in solving moral problems? Is Chri tian education the handmaid of a val Christian theology, or the independe handmaid of secular educational philosophy

Our bishops call for renewed activity. B must not Christian education choose now last between a philosophy which puts divi grace first and another which puts huma activity first? The validity of Biblical teac ing rests on the validity of the histor Christian revelation as an act of the gra of God. If mere character in terms of goo moral habits, good friendships, and usef skills be our chief aim, let the Boy Scou and Camp Fire Girls do it.

But if the life with God is the chief en and great good of our existence, we mu begin to renounce the utilitarian use prayer, worship, and Bible study as "r sources" for preconceived solutions of mor problems.

EDGAR E. WILSON.

San Jose, Cal.

"We Really Read It"

Our home is one into which a great de of reading material comes, as Mr. Stephe son is with a large publishing firm and h been for more than twenty-seven years.

ZIONS HERALD comes as near as any of th publications to getting a complete perus each week. It has a number of interestin and important articles, none of which a very long, and so we do not hesitate to pic it up, even in a short period of time we ma have available for reading when it com in. It is ideal for us because we really rea it, and digest its contents.

I have changed to this plural "we," whic isn't good form, but I wanted to inclu Mr. Stephenson, for he enjoys ZIONS HERA and was anxious to continue the subscri tion. He says he always looks to see wheth the jokes are good or bad. He thinks w need them along with the more serio things.

ETTA J. (Mrs. Horace G.) STEPHENSON.

Kansas City, Mo.

A Plea for Free Discussion

I was astonished to read the letter of Re L. M. Atkinson in ZIONS HERALD of Febr ary 16. Rarely have I seen a statement fro a pastor which seemed to smack so much rancor and to show so little charity. T good minister is entitled to disagree wi the article he criticizes; intellectual disagre ment and controversy may lead to genui progress. Invidious name-calling, howeve does not necessarily evidence superior intel gence.

To show intellectual disapproval, is necessary to resort to such castigation a "unsuspected areas of intellectual confusion "the price that must be paid for a free jou nalism," "the freedom publicly to betr intelligence," "may it be as infrequent journalistic liberty permits"? Such expr sions seem to show a greater desire to mal a display of supposed superior mental ac men or ability to turn a clever phrase th to manifest ordinary Christian charity.

Does not the Good Book call for mere a "nay, nay!" in disagreement? Surely wh a man who signs himself as a profession expounder of the Christian message stoo to such malicious expressions, much can excused in a mere layman.

BEAUMONT A. HERMAN.

West Somerville.

Zions Herald

✦ THE INDEPENDENT METHODIST WEEKLY ✦

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXXII ★ BOSTON, *Wednesday, March* 8, 1944 ★ NUMBER 10

Join the Navy . . . and See Missions

CHAPLAIN ERLING RALPH JACOBSON

Join the Navy and rediscover the foreign-mission half he envelope!"—a good slogan for a recruiting poster! Vhen I was appointed a chaplain in the United States vy I did not realize what it was going to do to my rest in foreign missions. Neither did many other men our armed forces, I suspect.

was not until we were within a few days' journey of island where we were to be based that I began to se the foreign-mission implications of my duty. In a versation with my executive officer that day concern- the attitude and the characteristics of the native in- itants of the island we were to occupy, he made the ement that most of the natives were Christians on group of islands. The native stock, I was told, was nly Melanesian (black islanders), and as such sharply erentiated from the brown-skinned Polynesians. The urch of England, the South Sea Evangelical Mission, Roman Catholics, The Methodist Church, and the enth Day Adventist Church had well-established mis- programs in operation on these islands. It is esti- ed that more than one half of the native population is ristian. That was the beginning which has not only adened my interest in foreign missions but has intensi- my devotion to its program.

do not want to be misunderstood. There never has n any doubt in my mind regarding the justification of foreign-mission effort. But there is that doubt in the nds of some of our church members back home. I ountered it among my parishioners. "Why expend all that money in evangelizing remote areas in foreign ds when we have not yet consolidated our positions at ne?" "Why disturb the age-old loyalties and beliefs of eople who seem to be managing quite well with their n deities?" To be sure, I had an answer, but not as vincing as I now have!

Others, too, have been similarly influenced and have ome genuinely mission-minded. There was the naval utenant, for instance, who said to me, "I am going to start using the other half of my weekly church envelope now." There was the chaplain who invited the resident missionary, a bishop of the Church of England, to bring the message one Sunday morning. He told his story and made no appeal for funds; he merely asked for the prayers of the men. The chaplain, however, announced that on the following Sunday he would place a box at the door to receive an offering for missions. It was received. This congregation, not a large one,—perhaps a hundred or more service men,—offered $187 that day. There were twenty-dollar bills in that box. These men had observed the results of missionary work. In our mid-week prayer and discussion group I asked whether this duty overseas had awakened foreign-mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over.

The "reservoir of friendliness," to borrow a Willkie phrase, created by the missionary has been an important factor in the success of the military operations in the South Pacific. The natives have rescued countless fliers forced down at sea. They have fed, sheltered, and befriended scores of survivors off sunken ships. Their knowledge of the jungle trails and their uncanny ability to traverse those trails silently and with unbelievable speed make them excellent guides. Yes, they are on our side, unqualifiedly so, and they are especially fond of Americans. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying? No, of course not! It is what the gospel of Jesus has done for these Melanesian natives who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head-hunting were common practises among them. Their tattooed and disfigured faces and bodies, and the spears and

war clubs that many of them still carry, are vestiges of the savagery and the darkness from which they have been so recently delivered. I have had occasion to conduct a number of services for them, and I have talked with many of them.

"What has Christ brought to you?" I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. "Light!" was his answer. Yes, light is a precious gift for a man who has lived in a world of darkness and fears, whose rivers are crocodile-infested, sharks in his sea, hostile man-eating tribes and evil spirits in his jungles, and an eternity of hopelessness before him. Timon put his hand on the shoulder of the boy standing next to him and answered, "If it hadn't been for Christ, I would be fighting him instead of loving him." Jason had a good answer, too: "Before, we said bad words, we fell to women, we stole; but now we know our mouth belong to God, and our bodies they temples of the living God." Sixteen-year-old Raymond who was thinking of marriage put it this way: "Those who love Jesus don't pick their wives the way others do. They ask God to help pick right Mary." (All women are Mary to these Christians.)

It is difficult to single out any one experience in my contacts with native Christians that has impressed me most. Timon's prayer was unforgettable. Two Christian men from the Base went with me that night. I asked Timon, the native evangelist, to open the meeting with prayer. "Lord, Heavenly Father," he prayed in his broken pidgin-English, "bless the three brethren who are with us this evening. Though they have different bodies, yet they are our brothers, for we all have one blood in Christ."

Yes, you were right, Timon: the bushy hair, the black skin, and the thick lips are accidents of life. It is the blood that counts—the blood of Christ that makes us all one in Him.

Significant, too, is their love for the Word of God. It has happened again and again that natives have come to my tent, saluted smartly, and asked, "Me want New Testament!" Fortunately, I had a large supply with me, and I have been able to meet their needs. They gather every evening or morning to read and study that Word together. When they come to the meeting they bring with them their Bible, a notebook, a pencil—and a thirst for the Word. One of the English officers stationed at this native labor camp told me that he had often found them sitting with the open Bible before them, lost in contemplation of the passage they were reading. They would read and reread the passage aloud, laboring over the pronunciation of the words, desperately striving to fathom its meaning. Then they would rise and stand looking off into space, immobile and transfixed, lost in meditation on what they had read, utterly oblivious of everything save the burning desire to comprehend the glorious Truth that was beginning to dawn in their minds.

My first service for the natives was one of the memorable experiences of my life. Silas, a teacher and evangelist, an intelligent, benign, and soft-spoken man of about thirty-five years, came to my tent and asked me to conduct a service for his boys that evening. We decided to hold the meeting in a native building which had neither furniture nor floor.

It had been raining all week, and the area surrounding the native hut was a veritable sea of mud, ankle deep, a the floor of the hut only a little less so. It is difficult describe what I thought and felt when I looked out acr that muddy morass and saw the natives coming. Th walked in a single file, Silas in the lead with his Bib songbook, and notebook under his arm, his face wreath in smiles. Scantily clad, bareheaded and barefooted, th sloshed along, indifferent to the mud and the rain. He was a whole congregation of natives, only one or tw generations removed from cannibalism, coming to he the gospel of which I was privileged to be the herald th evening. It is hard to say whether the responsibility the privilege gripped me most. It was a glorious pri lege and a rare experience to hear them sing their hym beautifully and in harmony; to bring a message—a they were such eager listeners—and then to have t meeting close with a prayer by one of the natives, a mo ing prayer for the chaplains, for the success of o arms, and chiefly for the kingdom of God throughout t world.

There are episodes of my experiences as a chaplain the war zone which I am going to want to forget. B I shall always be grateful for the opportunity I have had and many other Americans with me—to obtain first-ha information on the results of foreign-mission work. It my belief that there will be many returning Americ service men who because of their contact with nati Christians will be much more zealous in their intere in foreign missions, and who will influence others to discover the "other half of the church offering envelop

Cracks in Segregation Walls

Most significant news the week of February 20 was t passage by the Kentucky house of representatives of a b making legal the coeducation of white and Negro st dents in graduate and professional schools. Should t bill become a law, it will supersede in the graduate fie the present law forbidding coeducation of the races.

During recent years the United States Supreme Cou has heard several cases involving the constitutional righ of Negroes to equality of graduate educational opport nity at the hands of the several states. In every case t court has ruled that the state in question must provi such opportunities.

Under this ruling the University of Maryland has e rolled in its school of law two Negro students, both whom in due course graduated with honor. Some of t Southern States have so far been able to ignore or eva the issue, but others are seeking to meet it by adding gra uate and professional departments to their state colleg for Negroes.

* * *

Scarcely less significant was the recent series of ed torials by Virginius Dabney, of the *Richmond Tim Dispatch,* recommending repeal of state and local la providing for segregation in buses, street cars, and oth public conveyances. For the most part the proposal w favorably received. As yet no definite steps have be taken to effectuate it.

* * *

For the first time in its history the American Navy soon to have colored commissioned officers, according a recent announcement by the Navy Department. Tw warships, it was said, will be manned predominantly b Negroes, including both line and staff officers. Eight the Navy's new Liberty ships are named for noted Neg leaders, beginning with Booker T. Washington.

An Apostle of Beauty

Centennial of Richard Watson Gilder

H. C. LAKE

The Wesley family reminds us of a new religious rder; Madame Chiang Kai-shek recalls a pagan nation oming into the light; Oliver Wendell Holmes and Harret Beecher Stowe gave us priceless literary treasures. In very profession and calling, children of the parsonage re always found at, or near, the head.

February 8, 1944, marked the centenary of one of the ect whose father was a Methodist preacher. Today hen there is so much cruelty, drunkenness, and vice, the fe of one who was constantly striving to exalt beautiful nd noble things should be worthy of consideration.

As editor of *The Century Magazine,* the influence of his apostle of beauty, Richard Watson Gilder, was felt n many fields of human betterment.

After his marriage to Helena de Kay, an artist, the Gilder home was a meeting-place for the great and the ear-great. Here such notables as Saint Gaudens, Joseph efferson, Madame Modjeska, Rudyard Kipling, and Dr. George McDonald delighted to come, while many who ad not yet attained eminence were given encouragement y the Gilders and their distinguished guests. Walt Whitman was welcome. When the critics were throwing urs at him, Emerson and Gilder were among the few f his countrymen who gave him a boost. More than one rtist made his début in the Gilder home.

While magazine illustrations were still rather crude, Gilder was the first editor to make his magazine more rtistic. He was encouraged by his wife, whose love for eauty made her a delightful companion as well as a real elpmate. Other magazine editors were quick to follow is example and make their illustrations more attractive.

Gilder was especially interested in achieving a reputaon as a poet, but his several volumes of poetry were ever enthusiastically received. His longing, however, for eauty compelled him to continue expressing himself in hyme and rhythm. Whether or not he succeeded, his fforts to attain beauty of thought and expression are cerinly evident in the following selection:

> Her voice was like the song of birds;
> Her eyes were like the stars;
> Her little waving hands were like
> Birds' wings that beat the bars.
>
> And when those waving hands were still,—
> Her soul had fled away,—
> The music faded from the air,
> The color from the day.

Here is the first stanza of Gilder's poem "Because the ose Must Fade":

> Because the rose must fade,
> Shall I not love the rose?
> Because the summer shade
> Passes when winter blows,
> Shall I not rest me there
> In the cool air?

These lines of his from "The Life Mask of Abraham incoln" show what Gilder most admired in his fellow hen:

> A power was his beyond the touch of art
> Or armed strength—his pure and mighty heart.

Although Gilder was peaceably inclined, his eye for beauty and his desire for justice aroused him to action at the presence of unsightly and unsanitary tenements and poverty-stricken people. After he had been appointed chairman of the Tenement House Commission by the governor of New York in 1894, he recommended and worked for legislation in Albany which would permit confiscation of certain undesirable properties in the interest of better housing. Because of his enthusiasm, he received what he called a "baptism of fire" from one of the large and influential New York churches—the Corporation of Trinity Church—which owned and rented some dilapidated tenements. Gilder could, if necessary, use words that burned and blistered. The following lines by him have the ring of some of Whittier's poems when he was denouncing slavery:

> Guardians of a holy trust
> Who, in your rotting tenements,
> Housed the people, 'til the offense
> Rose to the Heaven of the Just.

Gilder was victorious in this controversy. As a result, a new environment sprang into existence as wretchedness and want were supplanted by new homes, recreation parks, drinking fountains, and public lavatories. In fact, this crusade in New York City was the beginning of a slum-clearance movement which spread to all parts of the country.

As president of the Kindergarten Association, Gilder did a notable work in New York City. When he took the presidency in 1889, the Kindergarten was a charitable institution designed to help the children in the poorer homes and thus aid the parents in providing a better home life. Later, however, the Kindergarten Movement, under his direction, was somewhat modified and became a regular part of the New York City school system.

Although Gilder did notable work as chairman of the Tenement House Commission, in civil service reform, as president of the Kindergarten Association, as well as in the field of municipal politics, where he waged war against corruption; although he gave us many beautiful thoughts in his poetry, he will probably be best known as the editor of *The Century Magazine,* whose fortunes he guided from 1881 until his death in 1909. Through its pages he improved the public taste in art, literature, and those things where he felt that sordidness prevailed.

General Ulysses S. Grant's introduction to the literary world was through articles that first appeared in the *Century.* These efforts were so graciously received by the public that the preparation of his "Personal Memoirs" followed as a natural consequence.

When Gilder opened the literary door for General Grant—as he had done for many others—he provided about the only means by which the Old Warrior could recoup his financial losses for his family; besides, Grant's "Personal Memoirs" left an invaluable record to posterity.

These words from the pen of Gilder summarize his life purpose: "The vulgarizing of everything in life and letters and politics and religion, all this sickens the soul, but one feels better in the fight."

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

The Modern Mind and Jesus

The numerous advances in modern knowledge do not guarantee any simple and clear explanation of long-standing mysteries. Particularly is this true in respect to the age-old questions about Jesus—Who and what was he?, What is his significance for us today?, What was the nature of his self-consciousness?, and many others. Yet, in spite of the fact that he was "too great for any individual mind to comprehend," it is undoubtedly possible for us to come closer to the truth in these matters than for any other recent generation. One of the means to this end is an anthology, just published, bearing the title "Contemporary Thinking About Jesus,"* and compiled by Dr. Thomas S. Kepler, professor of religion in Lawrence College. We have been in debt to this teacher for some time because of a similar work in religious philosophy, "Contemporary Religious Thought."

In preparation for his current book, Dr. Kepler ranged over a wide field, selecting authors and their writings with wise discrimination. Fifty-five scholars are permitted to speak to us, beginning as far back as Harnack with his dissertation on the uniqueness of the Gospels contained in "What Is Christianity?" Their contributions are grouped under five topics: "The Nature of the Synoptic Gospels," "The Portrait of Jesus in the Fourth Gospel," "Jesus' Relationship to History," "Eschatology and Ethics," and "Modern Evaluations of Jesus." The worth of such a compilation as this lies partly in the great variety of viewpoints possible. Certain of the scholars cited are influenced by the merits of form-criticism as a valuable tool; others question it seriously. Some regard Jesu as essentially an eschatologist, thereby discounting hi ethics as an absolute; others are convinced that th eschatological elements were added by later hand and minds. But all these writers, as the compile notes in his Preface, "utilize in their various manner the helpful suggestions of modern Biblical criticism and all view Jesus with reverent scholarship."

Here is a surprising mosaic of intellectual and spi itual power, a source-book on the mightiest of sub jects made doubly valuable by its bibliography and it biographical notes.

* *Contemporary Thinking About Jesus.* Compiled by Thomas S. Kepler, S. T. B., Ph. D., D. D. Abingdon-Cokesbury Press: New York, Nashville. Price, $3.50.

Chief of Navy Chaplains Replies

About nine months ago Rev. Norbert G. Talbott, member of the North Indiana Conference, pastor a Huntington, Ind., entered the Naval Training Scho for Chaplains at Williamsburg, Va. At the close o his course, he appeared before an examining boar which, he alleges, put to him certain questions abou liquor and sex to which he replied on the basis of hi Christian principles. He was then asked to resig apparently because he refused to condone liquo drinking by example in participation in liquor partie and in consenting to buy liquor for the men in hi group, and because he would not agree to lecture t the men upon preventive measures against disease i their contacts with women. Mr. Talbott stated clearl and definitely these facts.

Comes now the chief of Navy chaplains, Robert L Workman, who has issued a sharp reply to the clergy man. In a statement to the *Presbyterian of the Sout* (Richmond, Va.), Chaplain Workman declared:

> No chaplain is required or expected to procure or dispense liquor or alcoholic beverages.
>
> Chaplains have not been—chaplains are not—and there is no reason for believing that chaplains ever will be involved, in any way, in the matter of advising naval personnel with regard to the use of preventive prophylactic measures to protect against social diseases.
>
> Chaplains are asked to present to naval personnel lectures and addresses in which the strongest and most persuasive arguments at one's command shall be presented to our men with regard to the social, moral, and religious grounds for the practise of continence at all times.

The *Presbyterian of the South* announced that th Presbyterian Church in the U. S. (Southern) ha never received a complaint that any of its chaplain have on any occasion been required to do anything i violation of their conscience.

Get This Clear

An ill-considered resolution recently made publi by "The American Council of Christian Churches" being erroneously attributed, in uninformed circle to the Federal Council of the Churches of Christ i America. The resolution in question proposed tha the Government of the United States make a delib erate bombing attack upon the Shinto shrines i Japan. Loyal Japanese Americans have been so pain fully distressed by the resolution that the Federa Council's officers have felt it necessary to make a pub lic disclaimer of any connection with the resolution.

DON'T LOOK BACK

ot's wife looked back. She was stopped in her ks. She was turned into a pillar of salt.

ot's wife is a symbol. She stands for stagnation, arrested development. She looked back, and then progress ceased.

n the Old Testament story, the woman turned und and gazed longingly at Sodom. She was pted. She was fascinated by the pleasures of that ked city. Very well. She preferred the old life to new. She should have her wish. She became d in her sin.

ut there is a wider range to the lesson of Lot's e than appears on the surface. It is true that by eated sinning one becomes hardened in sin. The nciple, however, has many other applications. oking backward is unprofitable, a waste of time, angerous habit. Most men and women, especially se who are no longer young, are inclined to dwell 'the good old days." They say, "If only I had my to live over again, I would do" thus and thus. haps they become morbid and think so much ut their sins and mistakes that they too are ped in their tracks, rendered almost helpless to ieve anything.

. multitude of lodges flourish in this country. We one more, one to which most of us are eligible. s the Independent Order of Regretters. To this et society belong those who constantly look back r the wasted years when they made fools of themes, committed silly sins, and missed golden opporities. The Regretters represent a dying race. eir spirits are withering from too much looking kward. Nothing so kills initiative as does the it of regretting. It makes for moral and physical ness. It begets disillusionment. It leads finally to disintegration of the soul. In the last analysis the n who looks backward instead of forward bees a dead shell of a person, a pillar of salt for- facing the past.

'he Independent Order of Regretters needs new od. It should be transformed into the Independent ler of Optimistic Pioneers. The old motto, "Look kward," should be scrapped and a new one, ok Forward," substituted for it. The exhortation every initiate should be "Seize today" instead of eep over yesterday."

Now is the accepted time." "Ring out the old, g in the new." "It is never too late to mend." ese wise words all point toward tomorrow and to rthy accomplishment. It is possible for anyone, e he is freed of ancient inhibitions and relieved of burdens, to crowd ten years of clear thinking, loving service, and abounding achievement into every year of his life. Here is the law of growth—forward and upward.

A few weeks ago there appeared as a cover feature of ZIONS HERALD the picture of a tree high in a mountain pass. It had been tragically beaten and twisted by many a storm. Two or three times, apparently, it had been broken down only to send forward new shoots and branches reaching upward to the skies. The tree forgot the old broken stumps of the past and persisted in living for the future. It conquered every wind and storm. There it stood, strong, courageous, virile, triumphant.

The secret of progress in business lies in dismissing past mistakes and failures except as one can learn something valuable from them for the future. Poor investments? Too bad. But write them off and forget about them. Bad luck? Rid yourself of that hoary alibi and work hard today, tomorrow, and the next day.

There can be no success in the development of the intellectual life without the free, pioneering spirit. The theory proved to be wrong? Very well, rethink it. A man spent many long years writing a book. The manuscript was accidentally burned. What did he do? He began the next morning to rewrite it.

In science, the method of trial and error is indispensable to achievement. The chemist experiments with this and that combination of elements. Failure! failure! Does he sit down and cry? No, he seeks new combinations until at last—success! He has found the right formula.

There is a very profound lesson in all this which bears upon the question of the progress of the inner life of man. Nowhere has the importance of forgetting the past and moving freely out into the future been better illustrated than in the story of the Prodigal Son. He had sinned miserably. So deeply had he become involved in iniquity that his will was all but paralyzed. It looked as though he might be doomed to sit forever on a heap of husks in a pigsty. In his desperation a light of hope flickered. It pointed toward home. At last, by a supreme effort he shook off his lethargy, his depressing thoughts about his follies and his sins. He rose and went to his father.

We know the rest. The poor prodigal began to recite the past. He could not quite shake it off. Then the father, the exact picture of the Heavenly Father, stopped the boy in the midst of his sentence with a ringing call to the future—best robe, ring, shoes, fatted calf. All forgiven! The past wiped out forever! A new start!

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Some Modern Parables

Two Replies

The story is told of an agent who tried to sell the traditional old lady "A Harmony of the Gospels." He explained to her its purpose, to show by parallel columns the events the Gospels described and the essential harmony of the teaching. She exclaimed, "Such a fuss to get four men to agree who never had any falling out!"

There are many helps to the devotional life and explanations of the Scriptures. They have their place in our intellectual and spiritual growth, but are not a substitute for the reading of the Scriptures themselves "without note or comment." The fluent salesman was trying to sell the old lady what he called a predigested breakfast food. She exclaimed in surprise, "Predigested! Dear me, who by?"

I Want Her Myself

At a rehearsal for a wedding the other day, the bride asked, "Where is that part where it says that if anybody objects he is to say so?" I told her that is no longer in the service, and asked her if she wished me to insert it. She replied, smilingly, "Oh, no. I just wondered where it was."

Katherine Lent Stevenson used to use very effectively a story—I presume apocryphal—of a man who did object. When the minister came to that part of the ceremony and said solemnly, "If any man can show just cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace," a man rose and said, "I can." "State the cause!" said the preacher. "I want that girl myself," was the reply.

Those who knew Mrs. Stevenson can imagine how effectively she used that story.

My own observation convinces me that most of the opponents of the prohibition of the manufacture and sale of intoxicating liquors either want it themselves or want the profit that comes from the traffic.

The Wrath of Man

Once in a men's class we were discussing whether Joshua was right when he thought that God told him to clean out Canaan with the merciless sword. Our hearts were still hot with the mood of the war. An Armenian refugee not long before had told her gripping tale, and I said that I felt that the time had come for Europe and America to wipe the damnable Turks off the map of Europe. There was in that class a man, erratic and visionary, who fought often, and not always successfully, a long battle with his own temper, but he had a flash of inspiration that day and said, "Is not Robert College a good way to attack Turkey?"

You know it, that great Christian school at the door of Turkey with its message of tolerance and love.

He was right, and I was wrong. Anger promote anger. Wrath kindles wrath.

Even the victorious swords leave a wound that ca never heal. Only the cross heals. "The wrath of ma worketh not the righteousness of God."

During the days of World War I, I once presented t a convention a resolution to the effect that, much as w longed for peace, we hoped the war would continue ur til the war lords of Germany were at the mourner bench or in the bottomless pit. "I wot that through ig norance I did it as did also our rulers."

Now I know we all belonged at the mourners' bench

> "O sad-faced Christ,
> Thou seest only this after a thousand years
> of passion."

Confess Your Faults

"Confess your faults one to another and pray one fo another." Suppose people really should! Suppose at meeting of the official board they really should.

Brother Pompous would rise and say, "My fault that I am proud. I like to be looked up to. Pray for me

Brother Stingy would say, "I am perfectly happy in m religious life until the collection is taken. I do not lik to be asked to give. Pray for me."

Sister Sensitive would remark, "I cannot bear to hea people criticize me. I can work with joy until I get m feelings hurt. Then I resign. Pray for me."

Brother Quick Temper would confess, "It is my tem per that bothers me. I love the Lord and love my breth ren, but I am soon angry. Pray for me."

Sister Gossip would acknowledge, "I do delight in pas ing on what I hear about the faults of others. It comfor me when I think of my own shortcomings. Pray for me

What a meeting that would be!

"Mit My Principles"

His money was invested in granaries. The fire d stroyed them one night, and he believed he was a ruine man.

To his surprise, some men called on him and offere him a liberal price for his damaged grain. He was abo to thank God and take courage when something th said made him pause and ask the question in his Germa ized English, "Are you going to use my grain to mal visky vith (whisky with)?"

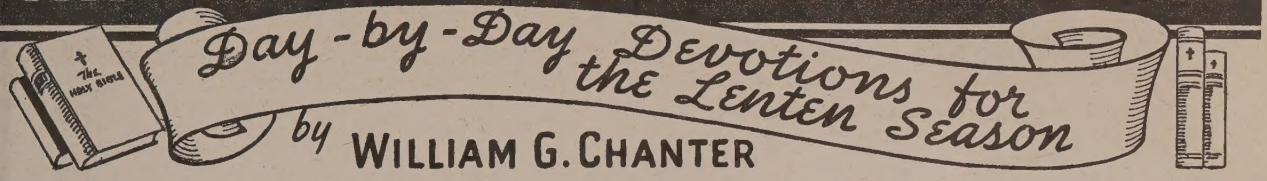
"Yes, but it is none of your business what we do wi it. We pay you good money."

His honest blue eyes blazed as he replied, "You sha never use my grain to make visky vith."

"See here," they argued, "don't be a fool. You are fl on your back. This will give you a new start—put you o your feet."

Then he gave his famous reply, "I had rather be fl on my back mit my principles than standing on my fe mitout them."

THINGS WHICH CANNOT BE SHAKEN



eading the Bible in Lent

I. THE LIGHT OF THE WORLD.

'ednesday, March 8: *If thou art the Son of God . . . .*—Matthew 3.

the beginning was the Word . . . . In him was life; and the e was the light of men . . . . And the Word was made flesh, d dwelt among us . . . .—John 1:1, 4, 14.

Jesus knew that the fundamental human need was a ear knowledge of God. The world's Saviour must be ne whose fellowship with God was of unalloyed inti- acy, so that He could reveal Him completely—He must the Son of God. But He must also be the Son of man. the Son of God was to be the light of the world, He ust be human and must condescend to human weak- ess. The Word must be made flesh. There lay the temp- r's opportunity. Human beings in their weakness crave r material plenty, they long for thrilling and spectacu- r leadership, they worship the pomp and circumstance kingly power. Why not use these things to lead man- nd into something higher? But Jesus never wavered in e stedfastness of His conviction that the true light shines om above. The nature of God can be apprehended only those who raise their eyes on high.

hursday, March 9: *We preach Christ crucified, unto Jews a umblingblock, and unto Gentiles foolishness . . . .*—1 Corin- ians 1:23.

hen saith he unto Thomas, Reach hither thy finger, and see my nds . . . .—John 20:27.

The light of the world must shine through clouds at are raised by human pride. Men want salvation terms that flatter their own self-conceit. Jesus had to ntend with the world's obdurate pride. He did it, t by overmastering force, but by the tender power love. Thomas, the stubborn individualist, dictating e terms on which alone he would believe, was the first an immense host of penitents whose pride has been umbled by the patient love which stretches out nail- erced hands.

iday, March 10: *But when he drew nigh, he saw the city, and pt over it, saying, If thou hadst known in this thy day, even ou, the things which belong to peace! but now they are hid m thine eyes.*—Luke 19:41, 42.

me unto me, all ye that labor and are heavy laden, and I will e you rest.—Matthew 11:28.

There is always the temptation to win a hearing for the spel by minimizing its spiritual demands. We know at all too well. Jesus knew it too. But He was never ceived into thinking that men are to be raised by lower- g the levels of the higher life. He could not see without rrow His own dear people turn from the true light. ut He went on His way to lighten the darkness by the tient demonstration of His power to "give a garland r ashes, the oil of joy for mourning, the garment of aise for the spirit of heaviness."

Saturday, March 11: *Thou shalt not make trial of the Lord thy God.*—Matthew 4:7.

The light of the world is the light of the faith by which God is known so well that for those for whom it shines there is no thought of substituting their own way for His. The lowly way of hardly noticed service—how humdrum it seems for the Son of God! But true faith in God walks the way of the Father's appointment and finds in duties that are lowly and tasks that are prosaic the true adventure of the soul, the real conquests of the spirit. How great is the miracle of the unmiraculous in Jesus' life! "I am meek and lowly in heart." "I am among you as he that serveth." "*Wherefore* God also hath highly exalted him, and given him a name which is above every name." In the radiance of the true light, earth's lowly places are seen as high, and the crooked places as straight.

Sunday, March 12: *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world; but that the world should be saved through him.*—John 3:16, 17.

The light of the world shows us the nature of God as supremely worthy of man's love and faith. It shows Him also as loving man and believing in him. His gospel is a proclamation of His faith in our ability to respond to the appeal of love unadorned with pomp, and unarmed with power, arrayed only in love's own panoply of boundless self-giving. Surely we cannot fail Him.

Monday, March 13: *These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee.*—John 17:1.

The light of the world illumines the way of life, but it shows it as a way of sacrifice. The love that saves is the love that gives. It is the love that sees in the hour of supreme sacrifice the hour of transcendent glory. This is the secret of the power of Jesus. It is the secret of all who walk by His light. "He that loveth not knoweth not God; for God is love." And what is love? "Hereby know we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Tuesday, March 14: *And when the devil had completed every temptation, he departed from him for a season.*—Luke 4:13.

Does this seem like a contradiction? Well, that is the way the true light throws into sharp and terrible relief the real nature of the struggle to which God calls His servants. The faith of the sons of God is not a wall to shelter them from strife, but a shield against which ring again and again the fiery darts of the wicked. Our Lord took the whole armor of God for a lifelong battle. There is a passage in "Pilgrim's Progress" which comes to mind: "And all their talk . . . was about the Lord of the hill . . . and by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death; but not without great danger to himself, which made me love him the more."

Bishop Francis J. McConnell of New York City delivered the principal address February 27 at the first of three Commencement exercises scheduled at Ohio Wesleyan University for 1944. He took as his theme "Christian Democracy." The graduating class numbered fifty, including two Japanese girls.

Rev. Ashley Day Leavitt, minister of Harvard Congregational Church, Brookline, succeeds Rev. Dana M. Greeley, minister of Arlington Street Unitarian Church, Boston, as president of the Boston Area Council of Churches. In the election of officers, which took place on Monday of last week at the annual meeting of the council held in Harvard Church, Rev. Arthur D. Stroud, pastor of First Methodist Church, Boston, was one of the five vice-presidents chosen. Bishop G. Bromley Oxnam gave the address at the public meeting in the evening, speaking on "The Coming Peace."

Miss Georgia D. Parker, who died February 22 in her eighty-eighth year, was a lifelong Methodist and a long-time subscriber to ZIONS HERALD. Miss Parker was born at Warehouse Point, Conn., May 15, 1856, the daughter of Ransford A. and Harriet E. Parker. She received part of her education at Wilbraham Academy. Her parents were liberal supporters of Wesley Methodist Church at Warehouse Point, and she herself was interested in all the activities of the church. After her mother's death she sold her home and went to live in Suffield, Conn. The funeral service was held in the church at Warehouse Point, the pastor, Rev. G. D. Stanley, officiating, assisted by the Baptist pastor at Suffield. Burial was in Springdale Cemetery. By Miss Parker's death the church will receive three thousand dollars.

Bishop William F. Anderson was a contributor to the February number of *Think*, monthly magazine published by the International Business Machines Corporation, New York City. His subject was "'The Profoundest Ideal.'" A picture of the bishop accompanied the article.

Among the graduates at the mid-year Commencement of Massachusetts Institute of Technology on February 28 was Paul Lee, who received the degree of bachelor of science in aeronautical engineering. Paul is a member of Tremont Street Methodist Church, Boston, and the son of Lee Sun Foo, a graduate of Boston University and a leading Christian layman among the Chinese of Boston.

Beginning March 1, Dr. Frank T. Cartwright, associate secretary for China of the Division of Foreign Missions, Board of Missions and Church Extension, is being loaned for part-time service to the Committee on East Asia of the Foreign Missions Conference of North America. His special assignment is to arrange and, so far as possible, attend study conferences scattered across this country, conferences dealing with postwar Christian work in China. Meanwhile he will have associated with him in the office at "150" Dr. Everett M. Stowe, now home on furlough from Fukien Christian University, who has accepted an invitation to give his major time and attention during the coming months to China matters.

Rev. Paul Klose, a student at Bangor Theological Seminary, is the newly assigned minister at Ellsworth and Trenton, Me. His church membership is at the Roslindale Methodist Church in the New England Conference.

Rev. and Mrs. Harry A. Hanson of Newtonville have been notified of the death of their son, Lieut. Robert M. Hanson, Marine pilot, which occurred when his fighter plane crashed at St. George Cape, New Ireland. He had been reported missing in action since February 3.

Rev. Clyde B. Stuntz, Methodist missionary on furlough from Lahore, India, has been appointed to a missionary fellowship at Union Theological Seminary, New York, for the academic year 1944-45. For the same period, Union has granted missionary scholarships to the following Methodist missionaries: Miss Ellen M. Studley, principal of the Union Bible Training Institute, Peking, China; Rev. Richard E. Hanson, Peking; Miss Gertrude A. Becker, principal of the Johnson Girls' High School, Jubbulpore, India; and Miss Mary Ellen Hawk of Moore Memorial Institutional Church, Shanghai, China.

Dr. Alf Kristoffersen, Methodist church leader in Norway, has been released from the Grini concentration camp near Oslo, according to a wireless from Stockholm to Religious News Service.

The death of Rev. Ernest C. Wareing, who was for four years associate editor and for sixteen years editor of the old *Western Christian Advocate* published in Cincinnati, Ohio, occurred last month in Lakeside, Ohio. Dr. Wareing was born at Volga, Ind., May 29, 1872, graduated from DePauw University in 1898, and in 1901 received his theological degree from Boston University. Ordained to the ministry that same year, he served pastorates in Indiana until 1912, when he was made associate editor of the *Western*. In 1932 he became pastor of Wayne Street Church, Fort Wayne, Ind., but the following year was transferred to the Holston Conference and appointed to First Church, Chattanooga, Tenn. Later he served as superintendent of the Chattanooga District. He was in the retired relation at the time of his death. Dr. Wareing was a member of four General Conferences, 1916, 1920, 1928, and 1932, and of two Ecumenical Conferences, 1921 and 1931. He was secretary of the Editorial Council of the Methodist Episcopal Church from 1915 to 1932, and president of the Editorial Council of the Religious Press of America from 1919 to 1924. He was widely known as a lecturer, and had written a number of books. He leaves a widow, Mary Matlock Wareing, and one son, Rev. Joel M. Wareing, an Army chaplain stationed in the Pacific area. Funeral services were held in Seymour, Ind.

Rev. M. W. Topping, former pastor of the East Bridgewater Methodist Church, has assumed duties as director of public relations in Union College, Barbourville, Ky. Mr. Topping reports that he and Mrs. Topping have been received with the proverbial Southern hospitality by both faculty and students of Union College.

Dr. Karl T. Waugh, former president of Dickinson College, was a caller at the HERALD office on Monday of last week. He is now associated with the Veterans' Administration in Washington, D. C., as field supervisor of advisement. A psychologist by profession, Dr. Waugh was an officer in the psychological division of the United States Army during the first World War.

Rev. Eugene M. Antrim, having recently received a post-card inquiry concerning his whereabouts, writes the HERALD that he is "having more fun than ever in preaching the gospel to large and responsive congregations" in the First Methodist Church of Woodward, Okla. In addition, he is "up to his ears" in community work—chairman of the speakers' bureau of the Red Cross, community information officer of the OPA, vice-president of the local Kiwanis Club, and member of the local Boy Scout and "Teen Town" Council. Dr. Antrim, who took his theological course at Boston University, graduating in the class of 1900, and served as pastor of Trinity Church, Springfield, from 1902 to 1910, says that he thinks much of his New England days and friends.

Word of the death of Rev. Frank L. Brooks, which occurred recently in Maine, has just reached the HERALD office. Mr. Brooks began his ministry in the old East Maine Conference in 1885, but had been a member of the New England Southern Conference since 1887. He entered the retired relation in 1926. A more extended notice will be published in a later issue of the HERALD.

Miss Adelita Gattinoni, youngest daughter of Bishop and Mrs. Juan E. Gattinoni of Buenos Aires, Argentina, was appointed the first national missionary from Argentina to Bolivia, at the Eastern South America Conference held in Buenos Aires in January. She will be located in Cochabamba.

Miss Margaret Forsyth, assistant professor of religious education, Teachers College, Columbia University, has been appointed head of the foreign division of the National Board of the Young Women's Christian Association. Miss Forsyth is chairman of the World Emergency and War Victims Fund of the Y. W. C. A. and a member of the executive committee of the World's Y. W. C. A. of Geneva and Washington, D. C. During

Peter and I

Brenton Thoburn Badley

First he boasted,
Then he slept,
Then he drew iis foolish sword,
Yet fled fearfully:
In the courtyard
Then grew bold,
But denied his wondrous Lord,
And wept bitterly.

May I boast not,
Lord, nor sleep,
Nor upon myself depend
And forsake Thee, Lord:
When the tempter
Hems me in,
May I lean unto the end
On Thy precious Word.

e last war she served as Y. W. C. A. field orker in Turkey. She will assume her new ties in September. Miss Forsyth is the ughter of Mrs. Forsyth and the late Dr. D. Forsyth, Methodist home mission ard leader.

Mrs. G. O. (Josephine Andrews) Stanley, dow of Rev. G. O. Stanley, a former pas- of the Saugus Center Methodist Church d of the Lake Shore Park Church in nn, died Friday at her home, 38 Estes eet, Lynn, after a long illness. She was rn in Lynn sixty-eight years ago. Her arriage to Mr. Stanley took place in 1914. r a number of years she was actively entified with the former Woman's Home issionary Society, serving as correspond- g secretary for Lynn District. Surviving r are a daughter, Mrs. Leona Pascucci of vampscott; two stepdaughters, Mrs. Avis ake of Revere, and Miss Pearl Stanley of nn; and a brother, Frank Andrews of nn. The funeral service was to be held onday afternoon at the Lake Shore Park urch, with burial in Pine Grove Cemey, Lynn.

Rev. Myron C. Pogue, pastor at Mystic d Noank, Conn., has finished his theolog- l course and returned to his home Conence, the Oregon. His successor on the ystic and Noank charge has not yet been med.

Miss Joy Lucille Hankins, daughter of v. and Mrs. J. Lester Hankins, is being arried to George Earle Reynolds on Fri- y evening of this week in St. John's Methist Church, Dover, N. H.

Rev. M. Elizabeth Bee has been recalled a fourteenth year of service as pastor of e Saugus Center Methodist Church, where e has had an increasingly fruitful ministry. e church is entirely out of debt, and has filled every obligation. Miss Bee is the ly fully ordained woman preacher serv- g a charge in the New England Conference.

President Charles E. Schofield of Southstern College, Winfield, Kan., was in ston on Friday of last week. Included in itinerary for the day was a call at the torial office of ZIONS HERALD.

A cablegram received by the Board of ssions and Church Extension brought rd of the death of Grace Margaret Wes- , wife of Rev. Arthur Frederick Wesley, ethodist missionary in Buenos Aires, Artina. Dr. and Mrs. Wesley have served South America since 1918. Mrs. Wesley ves, besides her husband, two sons and a ghter.

Dr. Harris Franklin Rall of Garrett Bibl Institute, Evanston, Ill., will be the ly chapel speaker at Boston University hool of Theology March 21-24, Religious phasis Week, under the sponsorship of Mount Vernon Student Association.

Trinity Union Methodist Church, Province, R. I., has lost a friend and benefactor the death of Edwin Tetlow on February at the age of ninety-five. Mr. Tetlow ned the church on October 3, 1880, and the years that followed served as class der, Sunday school teacher, steward, irman of the finance committee, trustee l president of the board of trustees, and, ce 1931, honorary trustee. His son and ndson are both members of the church, and the son, Edwin J. Tetlow, is now a trustee and chairman of the finance committee.

Lieut. Paul M. Spurrier, son of Rev. and Mrs. P. M. Spurrier of Middleboro, and Miss Elisabeth J. Lewis, daughter of Hon. Earl R. Lewis, Congressman from Ohio, and Mrs. Lewis, were united in marriage in a candlelight service on the evening of February 12 in the United Presbyterian Church of St. Clairsville, Ohio. The groom's father, who is district superintendent of the New Bedford District of the New England Southern Conference, and Rev. Robert P. MacDonald, minister of the church, officiated at the ceremony. Mrs. Spurrier, the mother of the groom, was one of the soloists. The bride is completing her senior year at Ohio Wesleyan University, where the groom studied before entering the Army a year ago. Lieutenant Spurrier is now in the Instructors' School at the Courtland, Ala., Army Air Field, where he will become an instructor in basic flying.

"The Crusading Spirit" will be the theme of the address by President Daniel L. Marsh to be presented over station WORL (950 on radio dial), next Sunday, March 12, at 6.30 p.m., in the transcribed series prepared for the Crusade for a New World Order. Bishop Paul B. Kern will be heard March 19. Ministers are requested to announce the speaker each week in their church bulletins.

A series of special Lenten services is being held each Sunday evening at the First Methodist Church in Newton, Newton Upper Falls, with visiting Methodist pastors as the preachers. The ministers being heard in the services are Rev. William H. Duvall, Woburn; Rev. Edson G. Waterhouse, St. John's, Watertown; Rev. Charles T. Allen, Newton; Rev. J. Manley Shaw, Calvary, Taunton; and Rev. W. Henry Shillington, pastor.

A Conference on the Postwar Employment of Women will be held March 16 and 17 at Metropolitan-Duane Methodist Church, New York City, under the sponsorship of the Woman's Division of Christian Service of The Methodist Church. "Women at Work Today and Trends Toward the Future" is the topic for consideration at the opening session at 7.30 p.m. Thursday evening by Miss Mary Anderson, chief of the Women's Bureau, Department of Labor, Washington, D. C.; Mrs. C. L. Hsia, former president of the Young Women's Christian Association of China; and a speaker, to be announced, representing Europe. Friday morning's session will feature two round-table discussions—"Problems and Trends of Employed Women in the United States," led by Miss Eleanor Coit, director of the Labor Education Service, New York City, and "Problems and Trends of Employed Women in Other Lands," led by Miss Margaret Forsyth of Teachers College, Columbia University. Miss Eleanor Neff of the Home Department of the Woman's Division will conduct a discussion Friday afternoon on "The Domestic Worker in the Postwar World," and Judge Anna M. Kross of the magistrate's court of New York City will speak on "The Employed Woman and Family Problems." Friday evening, Miss Ruth Young of the United Electrical Radio and Machine Workers of America, and Mrs. T. H. Brand of the British Embassy will discuss the theme "Full Employment and Its Implications for Women in a Postwar Economy," and Bishop G. Bromley Oxnam will give the closing address of the conference, speaking on the subject "The Church and a Program of Full Employment."

With Our Writers

ERLING RALPH JACOBSON, a chaplain on service with the United States Navy in the South Pacific.

H. C. LAKE, Pittsburgh, Pa.; an occasional contributor to the HERALD.

BRENTON THOBURN BADLEY, Delhi, India; resident bishop of the Delhi Area, The Methodist Church.

In the biographical sketch of Dr. William K. Anderson published in the HERALD of February 23, the word "Ohio"—probably through the law of the association of ideas—was prefixed to "Wesleyan University." As a matter of fact, as the HERALD well knew, Dr. Anderson is a graduate of old Wesleyan University at Middletown, Conn., and not of Ohio Wesleyan, and received his doctorate of divinity from his alma mater.

The Northeastern Jurisdiction Woman's Society of Christian Service will hold its third annual meeting March 28-30 at the Church of St. Paul and St. Andrew, New York City. This is the church of which Rev. F. Howard Callahan is the pastor.

Two large candelabra dedicated to "better understanding between Judaism and Christianity" have been given to Temple Sinai, now located in Brighton but soon to move to a newly purchased house of worship in Brookline, by Alfred H. Avery of Malden, Boston University trustee and prominent Methodist layman. Rabbi Beryl D. Cohon of Temple Sinai has expressed the belief that this is the first time that candlesticks for a Jewish synagogue have been given by a Christian.

Announcement is made of the fifth annual Lenten Institute on Christian Education, sponsored by the Association of Prefessional Directors of Religious Education of Greater Boston and the Department of Religious Education of the Massachusetts Council of Churches, which will take place Saturday of this week, March 11, from 1.30 to 5.45 p.m., at Old South Church, Copley Square, Boston. Registration, assembly, departmental conferences, interest groups, and a closing worship service with an address by Dr. Phillips Endecott Osgood on "The Religious Education Leader Himself" are the main divisions of the program. There will be a registration fee of twenty-five cents.

The National Woman's Christian Temperance Union, which canceled its 1943 convention in favor of an executive committee meeting, will return to a streamlined national parley this year, it is announced. For this convention, which will be held September 13 to 20 in Columbus, Ohio, the organization will meet in the state where it was born seventy years ago.

Daily Life in Bible Times
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"A book for every church school library. The teacher will find this one of the best books of its kind and an inexhaustible aid to Bible teaching."—*International Journal of Religious Education.* With 112 illustrations and 4 maps. $3.00

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In the Spirit of the Great Physician

The spiritual ministry of Methodism's 212 hospitals and homes was given first consideration in the twenty-sixth annual meeting of the National Association of Methodist Hospitals and Homes and the annual meeting of the Board of Hospitals and Homes, held in the Claypool Hotel, Indianapolis, Ind., February 18-21.

Trustees, administrators, and staff executives numbering 236 and representing 82 of the church's philanthropic institutions heard Rev. Chester C. Marshall, director of the Methodist Hospital, Brooklyn, N. Y., who has been president of the National Association, say in his annual message:

"We cannot expect to be superior to all other hospitals and homes scientifically, but we must have that plus of the spirit of the Great Physician. Otherwise, we have no business as a church in the hospital and home business."

Rev. John G. Benson, superintendent of the Methodist Hospital in Indianapolis and acting executive secretary of the Board of Hospitals and Homes, stated that the $300,000 debt of the board which was reported at the beginning of the quadrennium, had been completely liquidated.

In telling of a recent survey of 1943 operations of the 212 hospitals, homes for children, homes for the aged, and homes for business girls and young men, Dr. Benson stated that $143,000,000 is invested in Methodist institutions of service. The endowment totals more than $24,000,000, while debts are only $10,486,000. Last year the free and part-pay service performed by these institutions amounted to more than $4,000,000. Employees of the hospitals and homes numbered 35,580 in 1943, Dr. Benson's survey showed.

Regular employment of chaplains in hospitals and homes was urged by Dr. Roy L. Smith of Chicago, editor of *The Christian Advocate,* in a speech delivered at the annual Association banquet. "The Christian hospital or home which is not providing for its patients or inmates the services of a spiritual expert is failing," Dr. Smith declared.

Concern over Federal Government plans to socialize medicine through enactment of the Wagner-Murray bill was expressed by two speakers, James A. White of Columbus, Ohio, chairman of the Ohio State Industrial Commission, who spoke at the trustees' banquet of the Association, and Rev. O. J. Carder, administrator, Methodist Hospital, St. Joseph, Mo., who took part in a panel discussion.

With Bishop Raymond J. Wade of Detroit, Mich., presiding as president of the Board of Hospitals and Homes, a great mass meeting of Methodist people was held in the Roberts Park Methodist Church on Sunday evening, February 20. Four other bishops were at the service.

Bishop Bruce R. Baxter of Portland, Ore., and Bishop Alexander P. Shaw of Baltimore, Md., praised the workers in Methodist institutions for their contribution to the church's service to human welfare.

Bishops A. Frank Smith of Houston, Tex., and Charles W. Flint of Syracuse, N. Y., attended the mass meeting and the board session on Monday. Bishop Smith preached the convention sermon at Meridian Stre Methodist Church Sunday morning.

Present-day training was declared to b too specialized to meet the needs of humar ity by President Clyde E. Wildman DePauw University, Greencastle, Ind., at "personnel" luncheon of the Associatio Representatives of women's guilds of Meth odist institutions were entertained at White Cross guild luncheon at the India apolis Methodist Hospital.

On the basis of answers to questionnaire from 86 per cent of Methodist institutio affiliated with the Board of Hospitals an Homes, Dr. Benson "forecast" a threefol development in the philanthropic field added stimulus to the growth of a feelin of comradeship among the 25,000 worker through a "Methodist Philanthropic Fellow ship," establishment of standards of relig ious influence for church institutions, an greater education of the membership in th accomplishments of the denomination's ho pitals and homes.

In a proposed revised constitution for th Board of Hospitals and Homes, which wi be submitted to General Conference for ac tion, the headquarters of the board is place at Chicago, Ill., instead of Columbus, Ohio The proposal, adopted unanimously by th members of the board who attended th meeting, also calls for the organization of "Christian Personnel Bureau" and the es tablishment of a "Code of Ethics."

Purpose of the "Christian Personnel Bu reau" would be "to help institutions o philanthropic service in the church to fin adequately trained Christian personnel t conduct the various types of work repr

nted by Methodist hospitals and homes, ıd to assist Methodist youth who are so-ally minded and are desirous of investing eir lives in some form of Christian insti-tional work, to be guided aright."

The "Code of Ethics" would "serve as a ındard and guide for service institutions the church in developing Christian and ientific characteristics."

New officers of the National Association Methodist Hospitals and Homes, who ere installed by Bishop Smith during the ınvention worship service, are as follows: Hubert T. Johnson, superintendent of the ethodist Home for Children, Waco, Tex., esident; G. I. McAllen, Richmond, Va., iss Frances Knight, Detroit, Mich., Miss ıke Johnson, Lexington, Ky., and H. M. Vilson, Gaithersburg, Md., vice-presidents; ev. Raymond V. Johnson, Toledo, Ohio, elected secretary, and Miss Margaret V. afford, Milwaukee, Wis., reelected treas-er.

Chairmen of committees were elected as llows: publicity, Dr. Benson; finance, Her-y Egginton, Brooklyn, N. Y.; hospitals, rs. Byron H. Wilson, Los Angeles, Cal.; ıd homes, Rev. L. I. Lord, Chelsea, Mich.

Governor Henry F. Schricker of Indiana elcomed the delegates to the Association ınvention at the opening luncheon.

No invitations being received for next ear's meeting of the Association, the date ıd place were left in the hands of the ex-utive committee. GEORGE B. AHN, JR.

BOOKS

A Powerful Book

HE SURVIVAL OF WESTERN CULTURE. By Ralph Tyler Flewelling. Harper & Broth-ers: New York. Price, $3.

This book is, in effect, a reply to Speng-r's "Decline of the West," and an antidote the pessimism of that book. Dr. Flew-ling, who is professor of philosophy and rector of the School of Philosophy at the niversity of Southern California, faces all e ugly facts of present world affairs as ankly and carefully as does Spengler, but brings to them a faith in God and in the ıpreme worth of man and the power of ersonality which is lacking in Spengler, ho is materialistic in his interpretation.

Dr. Flewelling, a personalist and theist ter the school of Borden Parker Bowne, nphasizes intension rather than extension, ence he sees that the human race, both Vest and East, has a long way yet to go. rogress must be inward and upward. He nds in present conditions the urge and ruggle of humanity for more abundant e spiritually and morally, for the personal ıd individual and social freedom promised the kingdom of God. Humanity is groan-g and travailing in a new birth.

Dr. Flewelling successfully and convinc-gly applies the quantum theory to history. s in the natural sciences, so, he holds, in iritual and moral affairs force is discon-nuous. Eras have occurred which have set ırticular human achievements forward to a ate little short of perfection. Dr. Flew-ling thinks that, under God, the world in ite of its present condition has all the resources, material and personal, necessary for such an advance in our present day and age if men will cooperate with God.

This book proves to be a history of philos-ophy and theology dealing with those great, eternal, fundamental spiritual and moral values which have abiding significance. It is not easy reading, but a careful study of its pages will richly reward all who would keep a firm, steady, courageous faith dur-ing these times.

Making the Bible Live

DAILY LIFE IN BIBLE TIMES. By Albert Ed-ward Bailey. Charles Scribner's Sons: New York. Price, $3.

THE LADDER OF PROGRESS IN PALESTINE. By Chester Charlton McCown. Harper & Brothers: New York. Price, $3.50.

Here are two fresh books that will bring any reader up to the minute on the lore, literature, and geography of Palestine and other Bible lands. They are authoritative and fascinating, well written, exceptionally well bound under present restrictions, and copiously illustrated with maps and pictures.

Professor Bailey, formerly on the faculty of Boston University, has conducted nine-teen educational tours through Bible lands. He has always been interested in archeology and has visited all the prominent sites. In this volume it is his aim to popularize this archeological knowledge as far as possible and to reconstruct imaginatively the life of Bible times in its various epochs. "In the Days of Abraham," "In the Egypt of Joseph and Moses," "Life at Solomon's Court," "Children of the Exile and the Disper-sion," and similar chapters carry the reader through the Old Testament. In the New Testament chapter, entitled "In the Time of James, the Son of Zebedee," the reader walks beside Jesus all along His way of life—in the home and school and synagogue, on the pilgrimage to Jerusalem, and at the Passover sacrifice in the Temple. The last chapter deals with the Christian inheri-tance of the first century. The volume is a treasure-house of information and makes the Bible live anew.

"The Ladder of Progress in Palestine" is much more technical in its treatment of the archeological discoveries of recent years, al-though it is designed for the general reader. Professor McCown, who is on the faculty of the Pacific School of Religion, was for a time director of the American School of Oriental Research in Jerusalem, and writes from first-hand knowledge of the subjects presented. He does not aim to prove or discredit historical statements of the Bible but to make it intelligible and to correct false notions about it. "Like any science, its one purpose is a search for the truth. The Bible needs no other support." He says: "The real contribution of archeology is in the vivid picture it enables the student to draw of the social life of the past."

Reaching the People

WHERE ARE THE PEOPLE? By Sidney W. Powell. Abingdon-Cokesbury Press: New York. Price, $1.75.

Dr. Sidney W. Powell is pastor of the First Baptist Church in St. Paul, Minn. He has been notably successful in the work of personal evangelism. A student of this field of activity in its varied aspects, he here sum-marizes his experiences and convictions. The fundamental of his method is that the min-ister and the church must literally go to the

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people if the people are to be won to Christ. Excellent in its studies of approach to men, to women, and to youth, this volume is rich in practical suggestions, in pointed illustrations, and in bibliography. Sincere, balanced, and definite, "Where Are the People?" is one of the most useful texts in its field.

Thoughts on Immortality

If They Don't Come Back. By Rev. H. Adye Prichard, M. A. (Oxon.), D. D. The Macmillan Company: New York. Price, $1.25.

Dr. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., received from a bereaved friend in England a request for his reasons in believing in immortality. The answer to that father who had lost his daughter in war service became the basis for the little book "If They Don't Come Back." The author creates a vivid sense of reality by embodying the letter in his first chapter. His reply contains many of the familiar arguments for the survival of the spirit, all beautifully expressed. In addition, he offers real help by his fresh and stimulating interpretation of telepathy, space, and time. Thoroughly Christian in his approach, Dr. Prichard provides a grievously stricken generation with a rational assurance of life's continuity, even after its physical supports have been withdrawn.

Guide to Retirement

How to Retire and Like It. By Raymond P. Kaighn. Association Press: New York. Price, $1.75.

The author of this interesting and well-written volume speaks on the authority of first-hand information. For a quarter of a century he was engaged in personnel work. During more than half this period he served as the national personnel executive of the Y. M. C. A. movement. One of the founders of the Y. M. C. A. Retirement Fund, he was for a considerable period its executive. He himself is now retired.

Nearly every practical aspect of retirement receives his attention—how to prepare for it, the reasons that underlie its necessity, emotional adjustments, finances, vocations and avocations for these years, mental growth, personality habits to avoid, living arrangements, health, and even the budgeting of time. The pages are replete with common sense, humor, and the results of abundant living on the part of the author himself. Judging by his optimism, life does not begin at forty but at sixty-five.

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Two Questions Answered

The New England Conference Commission on World Service and Finance met Monday, February 28, in the Wesleyan Building, Boston, to consider the askings of the various boards and commissions of the New England Conference for the coming year. Ten out of the eleven members of the commission were present. All but two of the askings presented to the commission were approved, and those two will be considered at an adjourned session of the commission to be held Monday, March 13, at 10.30 a.m.

One of the items upon which the judgment of the commission was asked was this: "Has a church, by action of either its official board or the annual meeting, the power to vote money which has been contributed by its members for General and Annual Conference benevolences to another cause, provided its full apportionment has been met?"

After full discussion, the unanimous judgment of the commission was as follows:

> In view of the fact that the Discipline for 1940, page 263, ¶839, states, "All amounts collected in the Local Churches on General and Annual Conference askings shall be sent monthly by the Local Church Treasurer to the Treasurer of the Annual Conference," it is the judgment of the New England Annual Conference Commission on World Service and Finance that it is not within the province of the local church to divert money contributed for General and Annual Conference benevolences to any other cause.

Another question that the commission was asked to answer was: "Has any board or commission or any subsidiary member of any board or commission within the Conference a right to make an appeal to the churches of the Conference for funds over and above the regular apportionments without the consent of the Commission on World Service and Finance?"

The judgment of the commission regarding this question, also unanimous, was as follows:

> Paragraph 854, page 271 of the 1940 Discipline, in the closing section reads: "No Annual Conference Board or interest as above defined shall make a special Conference-wide appeal for funds to the Churches without the approval of the Annual Conference." Therefore, it is the judgment of this commission that, in harmony with the law of our church, only the Annual Conference has the power to authorize such appeals.
>
> However, inasmuch as the Council of Bishops and the General Commission on World Service and Finance may give permission for church-wide appeals in the interim between General Conferences, the analogy would be that the resident bishop and his cabinet and the Annual Conference Commission on World Service and Finance may likewise grant such permission if in their judgment the emergency demands it. But no Conference-wide appeal should be made without such permission.

It was the further judgment of the commission that, unless we guard our churches against extra appeals in this way, the whole benevolent program of our church will be endangered.

Henry I. Bailey,
President New England Conference Commission on World Service and Finance

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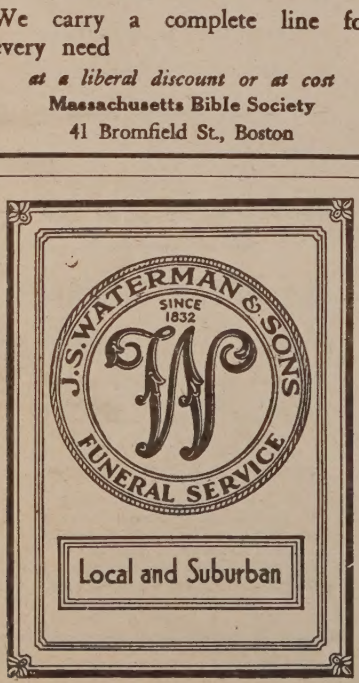

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BOOKS JUST RECEIVED

★

Marriage Is a Serious Business. By Ranlph Ray, Rector of The Little Church ound the Corner. Whittlesey House, :Graw-Hill Book Company, Inc.: New rk. Price, $2.

Modern Parables. By E. Gilmour Smith. eming H. Revell Company: New York. ice, $1.

My Treasure Chest. An Indirect Autoɔgraphy. By Forney Hutchinson, D.D. nner Press, Emory University, Georgia. ice, $1.75.

The Thrill of Tradition. By James Moft, Hon. D.D. (St. Andrews, Oxford, asgow), D. Litt., LL.D. The Macmillan mpany: New York. Price, $2.

Singing the Lord's Songs in Strange nds. A Sermon. By George Arthur Clarke. hittemore Associates, Inc., 16 Ashburton ıce, Boston, Mass. Price, 10 cents.

Church Register

HERALD CALENDAR

stitute on Postwar Problems, Boston University, March 11-13
ston University Founders' Day Conɔocation, Trinity Church, March 13
ntral West Conference, St. Louis, Mo., Bishop R. E. Jones, March 22
usade for a New World Order, Day ɔf Consecration, March 26
xington Conference, Cincinnati, Ohio, Bishop R. E. Jones, March 29
sociated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20
neral Conference of The Methodist Church, Kansas City, Mo., April 26
urch College Day, May 7

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New Hampshire Conference, Baker Memorial Church, Concord, Bishop F. J. McConnell, May 10
Maine Conference, Lewiston, Bishop G. B. Oxnam, May 18
New England Conference, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24
Northeastern Jurisdictional Conference, Ocean City, N. J., June 7
Lisle Fellowship Conference, New York Unit, Lisle, N. Y., June 7-July 19
Central Jurisdictional Conference, Bennett College, Greensboro, N. C., June 8
Methodist Student Day, June 11
New England Southern Conference, Trinity Union Church, Providence, R. I., Bishop G. B. Oxnam, June 14
Southeastern Jurisdictional Conference, Atlanta, Ga., June 22
North Central Jurisdictional Conference, South Bend, Ind., June 29
Western Jurisdictional Conference, Salt Lake City, Utah, July 13-16
Northfield Conference of Religious Education, East Northfield, July 17-26
Lisle Fellowship Conference, Colorado Unit, Lookout Mountain near Denver, July 21-September 1

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BOSTON METHODIST SOCIAL UNION—The annual Young People's Night will be held Monday evening, March 20, at Copley Methodist Church, Newbury and Exeter streets, Boston. Bishop J. Waskom Pickett of Bombay, India, will be the speaker. Tickets will be $1.35 for members, $1.60 for guests, and a special rate of $1.10 for young people under twenty-five. Reservations must be made by Friday, March 17, with the secretary, Dr. B. A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288).

Births

RICHARDSON—February 21, to Rev. and Mrs. Edwin S. Richardson of Corning, Cal. (formerly of Newport Center and Highgate Center, Vt., and Berkeley and Hillsgrove, R. I.), a daughter, Anne Blanchard.

BREWSTER—In Lincoln, Me., February 8, to Rev. and Mrs. Eldredge Brewster, a daughter, Christine Mayling.

JOHNSON—In Haverhill, February 25, to Rev. and Mrs. Leslie H. Johnson of Bradford, a son, Russell Kenneth.

Bits of Fun

The present tax system is known as the pay-as-you-shudder plan.—*Boston Globe.*

A military policeman on one of the trains between New York and Boston was making methodical inspection of each soldier's pass, and finally came to a downy-faced buck private traveling in a drawing-room with a gray-haired lady who was obviously his mother.

"Let's see your pass, soldier," said the MP.

"That's all right, officer," said the lady. "He's with me."—*Capper's Weekly.*

"My dear, I never imagined you would marry the man you did," said Gladys.

"Neither did I," replied her friend. "I disliked his ways, but I adored his means."—*Selected.*

Mother: "Junior, why are you taking two pieces of cake?"

Junior: "Because you told me not to ask for it twice."—*Atlanta Two Bells.*

New Widow: "How much for an obituary notice?"

Editor: "Fifty cents an inch, madam."

New W.: "Well, Henry was six feet three inches."—*Exchange.*

Wife (from next room): "Is baby all right, dear?"

Husband: "He's as good as gold, dear. He's just playing with your complexion."—*Exchange.*

A young couple asked the parson to marry them immediately following the Sunday morning service. When the time came, the minister rose to say:

"Will those who wish to be united in holy bonds of matrimony please come forward?"

There was a great stir as thirteen women and one man approached the altar.—*Selected.*

A long-winded preacher had spoken to a tiresome length when he at last said, "I do not see a clock and I have no watch, so I do not know how long I have been talking."

A young student rose and said, "Mr., here is a calendar."

Miscellaneous Advertisements

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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Saturday, Sunday, Monday

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in celebration of
ANNUAL FOUNDERS' DAY

and in observance of
The Seventieth Anniversary of the Beginning of the Boston University Graduate School

The Institute will provide three days of vitally important discussions, fraught with significant, valuable ideas for a better life for everyone after the war. A series of seven meetings on *Saturday, March 11,* will feature *education.* On *Sunday, March 12,* religion and America's post-war policies, two "musts" for all thoughtful citizens, will bring outstanding leaders to Boston University. *Monday morning's session, March 13,* will be the traditional Founders' Day Convocation in Trinity Church at which President Daniel L. Marsh will deliver his annual address—this year on the progress of arts and sciences—and honorary degrees will be awarded. On *Monday afternoon* a discussion of over-all planning for America's post-war city will be led by Mayor Maurice J. Tobin of Boston, and plans for The Boston Contest will be announced. Climaxing the three-day Institute on *Monday evening* will be the banquet in the Copley Plaza Hotel where Mr. Eric A. Johnston, President of the Chamber of Commerce of the United States, will be the chief speaker, with His Excellency, Viscount Halifax, Ambassador of Great Britain; Governor Leverett Saltonstall of Massachusetts; Mayor Maurice J. Tobin of Boston; Mr. Henry J. Nichols, President of the Boston Chamber of Commerce; Dr. Frank B. Jewett, Chairman of the Board, Bell Laboratories, and others.

Among distinguished guests who will speak at the Boston University Institute on Post-War Problems, will be Bishop G. Bromley Oxnam; Dr. Louis Finkelstein; Prof. Jacques Maritain; President R. B. von KleinSmid, University of Southern California; President Charles Seymour, Yale University; Gov. John W. Bricker of Ohio; Hon. Murray Seasongood, former mayor of Cincinnati, Ohio; Dr. Harold S. Buttenheim, editor of "The American City"; Dr. Warren S. Thompson, Scripps Foundation for Population Research; Dr. Winfred Overholser, Superintendent, St. Elizabeth's Hospital, Washington, D. C.; Dr. Bernhard J. Stern, Columbia University; Dean W. W. Pierson, University of North Carolina; Dean Howard Mumford Jones, Harvard University; Dean R. G. D. Richardson, Brown University; Dr. Ernest V. Hollis, Office of Education; Dean Harry S. Ganders, Syracuse University; Dr. George S. Miller, Vice-president, Tufts College; Prof. Clyde R. Miller, Columbia University; Dr. H. A. Overstreet, College of the City of New York; and scientists: Dr. C. H. Mathewson, Yale; Dr. M. Stanley Livingston, Massachusetts Institute of Technology; Dr. C. F. H. Allen, Eastman Kodak Company.

All but three sessions will be held at the Boston University Hayden Building, 685 Commonwealth Avenue, Boston. All sessions except those where food is served, will be *without charge. Reservations must be made in advance for the others.* Reservations may be made at the

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